

# The Athenian Mercury.

Tuesday, November 5. 1695.

Quest. 1. **I** Am a Country Gentleman, who have been an admirer of a young Lady these three or four years, who lived in the same Town; but her Father and Mother dying sometime since, she was removed to London, to an Uncle's House there; the loss of her (who I value as my Soul) was a great affliction to me, and at that time I had reason to believe 'twas some Concern to the Lady to leave the Country, we having had little or no disagreement in our Amours; but did not on either side think it convenient then: However, I took an opportunity soon after (having first wrote to her) to go to London, where I frequently enjoy'd her Company at her Uncle's House; who seem'd to have no great dislike to the busines; after I had been at London a Month or two, my other Affairs requiring my presence I was oblig'd to return home, being pretty well satisfied with my Journey; leaving all things safe and well; when I came into the Country about half a year since, I made my application to the Lady, diverse times by Letters, but never could influence her to write to me. I have lately received a Letter from her Uncle, declaring his utter dislike to the Match, and that such a thing shou'd never be effected; and in the same Letter is a Subscription of the Ladies signifying her agreement, to what her Uncle had writ.

Qu. If such an Act be not great injustice in the Lady; after the receiving and detaining the several Letters, (her fortune not being at her Uncle's disposal,) sent in the long time of our acquaintance; and altho' others never passed a Solemn promise of Marriage, whether in Justice either can now Marry to a third person?

Ans. 'Tis unjust, or not so, according as you have deserved from her. If she has found you unworthy, she's not to be blamed; but if an honest man, and a constant lover, she's both unjust and fickle; she having entertained your love, tho' no promises has past between you, she ought not to cast you off, and marry another without good reasons, or your consent.

Quest. 2. Your Servant kind Gentlemen, I know you are very Civil, and willing to do a young Damsel a small Courtesy, therefore I desire you'd advise me how I may come acquainted with the Lady who writ the last Copy of Verses, in the Athenian Mercury; I like her Humour and Genius well, and fancy we shou'd be very agreeable Companions, since the way of Life she proposes, (with such a person as her self) wou'd please me much better than a Friendship Contrasted with any be in nature; don't be angry with me Gentlemen; your Sex is grown so unjust and proud there's no enduring on 'em.

Ans. We leave it to the Lady her self to inform you, Madam, and if she has as much mind to it, as you, no doubt but she'll find the way.

Quest. 3. Was not the Jews forbidden to eat all manner of fat as well as blood?

Ans. They were forbid to eat fat, 'tis true, but not that fat which is mingled with the body of the flesh, that prohibition only reached that which is called the Lord's, as in Levit. 3. Ch. 15. 16. The Fat which is upon the Two Kidneys, the Caul, and all the Fat of the inwards the Priest shall burn upon the Altar; All that Fat is the Lord's. And it was chiefly meant of the Fat of those Beasts which were used in Sacrifice, as appears further in Leviticus, where the Fat only of such other Beasts was forbidden to be Eat, as were torn to pieces, or which dyed of themselves, and the Fat of all Beasts offer'd in Sacrifice was prohibited on pain of Death.

Quest. 4. Reading the first question in your this days Mercury, put me in mind of a Friend of mine, who has deliver'd up her honour much upon the same terms, only as that depends upon an old acquaintance, this upon an old wife; he by what Charm I know not, has wonn so far upon her, she has had a Son by him; and continues constant to him, notwithstanding he rambles the Town over, and to lessen his own falsehood, charges her with all the faults that may be, which I really believe in my own Conscience is wholly baseless. She has several good offers of Marriage, but will accept of none, thinking her sin would be greater if she should give her self to any other; than by continuing his, tho' deserted by him; and I am of opinion should his old wife die, he will not, notwithstanding all his protestations ever take her into that place; now I desire your answer or opinion, whether he is not oblig'd by honour, nay by the Laws of God, considering the contract made between 'em with all the protestations possible to be made, to marry her; they are of an equal age, he has had a child by his wife 30 years older than he is, she other an agreeable woman both in wit, and good humour and person not to be disliked; therefore I say considering the whole affair, ought he not still to carry it kindly; and to perform all his promises to her, but supposing he still continues thus ungrateful, may she lawfully marry another?

Ans. We think it enough to direct for the present time, 'tis not impossible but the good old woman may out-live you both. As he has been the occasion of your ruine, he is oblig'd in gratitude and honour so far to continue your friend, as to serve you either by his good advice, or interest where he can do it and not injure his family; but if he loves you or himself he must no longer continue this guilty commerce. Tho' we believe from the Character you give him, you'll never be much the better for him any way; therefore you ought wholly and immediately to quit him, and think of taking care of your self; first beg pardon of God Almighty for your offence, and absolutely reform, and if you can be assured any of your Sparks love you enough to marry you after being acquainted with your circumstances, you may very lawfully accept them; But you won't do well to deceive 'em, and you must be very cautious wh<sup>o</sup> you intrust such a secret with.

Quest. 6. Reading in a certain Author a description of a people which Alexander had conquered, that agrees so well with your account of the Hottentots, that I fancy they were the same people, I desire your opinion of it; this is what was said of 'em, they are a sort of people which inhabit a vast Country, having no Communication with their Neighbours; they are naturally stupid, they suffer their nails and hair to grow without ever cutting them; they build their Cabins of little shells, and other excrements of the Sea they cover themselves with the beast's skins, and live upon fish dryed in the Sun.

Ans. Several people lived formerly after this manner in the East-Indies, and without doubt these must be some who inhabited the Eastern parts, since the Character agrees with none of the Europeans, and Alexander only subdued Europe and all Asia, Quintus Curtius, who writ his life, assures us, he had made but very inconsiderable, if any, advances into Africa.

Quest. 6. The Jews being so inconsiderable a people, and refusing to submit to Alexander, by what means was it that he was prevail'd to take 'em under his protection, and not cut 'em off as he had done several Nations who withstand him; I have heard some say it was through

the perfusion of a Jewish Companion he had ; but they can bring no good Authority for it, if you'll please to favour me with an account of it, you'll oblige severals.

Answe. No wonder such a false story shou'd not be well affected, we suppose—the relator of it, has heard the Jews was spared, and that on a certain time a Courtezan prevailed with *Alexander* to do some mighty thing, and so he confounds the matter. 'Tis true one did so but that was to destroy, and not to save, to burn the Palace of *Susa*, and not to protect the Jews. God Almighty himself seems to have preserved them ; for it is said that whilst *Alexander* was in *Macedon*, there was represented to him in a Dream, a Man more august and venerable than Men commonly were, who bid him follow him into *Aria*, to over-throw the Empire of the *Perfians*. And afterwards whilst he was making War against the *Pheonicians* and besieging *Tyre*, he commanded all the Neighbouring Kings and People to surrender themselves and make Levies for him ; but the Jews who inhabited *Jerusalem* a famous and celebrated Town, excused themselves out of a pretence that they were in league with *Darius* ; upon which, as he said, to chaffe the pride and obstinacy of these people, he marched with his troops towards *Judea*. Which the Jews hearing, to appeare *Alexander*, those of *Jerusalem* went out of their Town, and came with their wifes and children as humble suppliants to him ; In which they used a great deal of Ceremony. The Priests walke first in their Linen Garments, the People followed them covered also with white Robes. And *Jaddus* who was then High Priest led this Company, Cloathed with all his Priestly Ornaments. The King was much surprised at the sight of *Jaddus*, and the Majestie of this Emp' ; (For this was the Man he had seen in his Dream) he alighted of his Horse when he saw them approach, and went himself to meet him, and after having adored the Name of God which was ingraved in Gold upon the Mitre of the High Priest, he saluted him with much Respect and Reverence. This unexpected accident struckt all those who were come with *Alexander*, and in the same time the Jews who had been possest with great fear, not only had hopes of their safety, but also that they shou'd soon enter into favour ; they encouaged the King, and mixt his praises with the vow, that they made to him. Whereas the *Affirians* who had followed him, became of the hatred they had to the Jews, and who had been in hopes they shou'd have revenged themselves of their enemies, stood like then amazed ; they did not know whether what they saw was true, or a Dream ; and the Novelty of the sight did not give less wonder to the *Macedonians*, insomuch that *Parmen* approaching *Alexander*, took the boldness to ask him, why he favoured a strange Religion, since it was ever granted for so great a King to receive into his Nation into his Empire. Then *Alexander* to satisfy *Parmen*, told him of his Dream, although it be couer'd the Law, and made a Sacrifice for them at the Temple of *Jerusalem*, according to the usage of the Hebrews, and presented offerings. Then he saw the sacred books that containe the *Antiquities*, amongst which there were some which assuredly shew'd that the City of *Tyre* should fall into the hands of the *Macedonians*, and that the Jews shou'd be overcome by a Greek. And as this Dream had caused the Jews to find favour to the, imagining those Propheteies to speak of him, made him grant them several privileges beyond other Nations. He gave the Jews free liberty to live under their own Laws and Customs, not only those who were within the City, but those that dwelt in other places, and because that in the seventh year they did not till their ground, he wou'd not have them pay any tribute for that year.

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